361 Sea Islanders NN23
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[For segregation policies imposed by White South Carolinians on the Sea Islanders, see Category 177.]

2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

Table 2. Racial Breakdowns for Five of the Carolina Sea Islands

Year	Population	Edisto	James	Johns	Wadmalaw	St. Helena
1930	Total	1,948	3,058	3,264	2,054	4,626
	Black	1,693	2,419	2,826	1,813	4,458
1940	Total	1,955	3,913	3,534	1,858	4,266
	Black	1,717	2,709	2,633	1,607	3,961
1960	Total	1,589	13,872	6,252	2,326	6,048
	Black	1,306	4,168	3,260	1,980	4,994
1970	Total	1,374	18,969	7,530	2,024	5,718
	Black	1,115	5,217	3,104	1,719	4,278
1980	Total	1,345	27,719	9,296	2,440	8,134
	Black	1,124	6,173	3,975	1,935	4,934

Source: U.S. censuses of population.

paratively remote, do not show any significant population changes. In the late 1970s Edisto Island had only 19 persons per square mile dispersed over a 72.6-square-mile land area. The 1980 census revealed a population of 1,345 persons—another slight decrease. Edisto's population remains predominantly black (84 percent). Its slow growth is attributed to the lack of incorporated areas, of major manufacturers, and of essential services such as water and sewer.[17]

Wadmalaw Island, situated between Johns and Edisto, is rural in nature and like Edisto has exhibited very little in- or out-migration. In 1970, 85 percent of the people were black, and this figure had dropped only to 79 percent in 1980. Even though 80 percent of the housing is occupied by owners, Wadmalaw is ranked second in the region in economic distress. It has no water or sewer services, and its only industry is Metal Trades, which provides services primarily for ship repair. Most of the inhabitants are laborers, farmers, and fishermen, though there are an increasing number of professional persons who have returned home to the island to work as doctors, lawyers, teachers, and so on.[18]

The addition of more whites is not precipitating an erosion of the traditional social and racial composition of most of the Sea Island communities. They remain isolated, with predominantly black populations. Only the most readily accessible islands, particularly James,

2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

161

Table 3. Population Projection for Charleston County

	1970	1975	1980	1985	1990	1995
Edisto Island	1,374	1,170	1,120	1,110	1,150	1,190
James Island	24,197	25,944	29,280	33,064	36,890	40,450
Johns Island	7,530	8,853	10,483	12,016	13,469	14,999
McClellanville*	4,094	3,867	3,814	3,905	3,994	4,125
Wadmalaw Island	2,024	1,900	2,150	2,250	2,450	2,650

Source: BCD Council of Governments *Regional Housing Market Analysis*, 1979, p. 21.
*McClellanville is not a Sea Island. It is included here because it is a coastal city that has always had a concentration of African-Americans, most of whom do speak a variety of Gullah.

563 161 Johns, Kiawah, and Seabrook, have undergone significant population changes in the recent past (see Table 3).

Economy

433 241 (178) (464) In the past, the Sea Islanders depended on agriculture and their natural environment for survival. Without a doubt, the new job opportunities brought to some of the islands by industry and commerce will affect this pattern. In fact, current census data indicate that farming is already being abandoned in exchange for more lucrative livelihoods. By 1970 only 10 percent of the people on Johns Island and 15 percent of those on Wadmalaw were farmers. The figures for farm laborers were 13.4 percent on Johns, 20.8 percent on Wadmalaw. The Kiawah Island Company painted a glowing picture of the employment opportunities that the resort could offer to area residents, estimating that "operating employment for the resort would range from 476 to 511 in 1976, increase yearly to a range of 1,227 to 1,473 by 1980, and climb to an incredible 4,034 to 4,458 jobs by 1990." Although the company's figures have proved thus far to be somewhat optimistic, the resort development has indeed provided jobs for Sea Islanders:

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> On Kiawah Island, blacks from Johns, Wadmalaw, and other areas have recently received both construction and operations jobs, although the skill levels these jobs involve are either fairly high or fairly low. Kiawah estimates, for example, that in August of 1976

4: Carawan & Carawan B,2-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

179 counter those of outside interests. The County
177 Commission accepted this new plan for limited and controlled development in early 1988, but the island residents know they must be constantly vigilant to ensure its success.

179 But another kind of development is here as
758 well. In the 1970s a comprehensive community organization was put in place to address health needs
[NN3] on the island. Beginning first with a small clinic as part of Rural Missions, Inc., a local community improvement association, it grew to include environmental health, housing for the elderly, nutrition, and programs for substance abuse, as well as the development of a full-scale medical clinic and a nursing home. The Sea Island Comprehensive Health Care Corporation is a crucial factor in the present and the future of five sea islands—Johns, James, Wadmalaw, Edisto, and Yonges—and in many ways is a direct outgrowth of the story Esau Jenkins recounts earlier in this book. The Health
[423] Care Corporation is also a landowner, but it has utilized the land for the benefit of the indigenous community rather than for wealthy newcomers. It's a model worth looking at.

423 One of the greatest pressures on Johns Island is land ownership. As the chain of sea islands becomes increasingly valuable for tourist development, the patterns of passing property down through families and the need to know about land and tax laws become crucial to the survival of the community. People on Johns Island are now well aware of the value of their land and are coming together to plan their futures. Further down the coast, on St. Helena Island, Penn Community Center has sponsored a program to guard against the loss of land by blacks. The center's director, Emory Campbell, having seen his home community of Hilton Head undergo drastic change in the 1950s, is an eloquent speaker for the protection of the land for traditional communities. He and a coworker, Joe McDomick, have come to Johns Island to participate in workshops on land issues.

871 As in 1965, education is still a major concern
• [563] on Johns Island. Esau told of the struggle to get a black high school on the island. In the late 1960s

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4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

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•563 the schools were integrated, and St. Johns, previously all white, became the high school for all island youngsters. Many white parents subsequently put their children into a private academy, but for the youth of the black community, St. Johns High offered new hope. Yet today the school system is still lacking. A desegregation suit against the county school system has been in federal court for six years. Brought by the Justice Department with
(691 the NAACP, it charges the Charleston County
(668 School Board with maintaining segregation and providing inadequate educational opportunities for minority students.

178 FOR NEARLY THIRTY YEARS two things have greatly impressed us about Johns Island. One is the continuing process of community education and struggle that enables local people to maintain some measure of control over their institutions and their lives. The other is the rich Afro-American cultural life on the islands. Given the pressures of development and economic survival, the need to address contemporary issues with sophisticated tactics, what will survive of the older sea island culture? Public interest has certainly grown in coastal culture, language, and history on both a popular and scholarly level. In addition, there have also been patterns of change in the community and the cultural choices made by island people.

545 The Moving Star Hall Singers, a family group who began traveling nationally when we lived on Johns Island, continues to travel and to share religious music, folktales, children's game songs, and life experiences in a range of settings. They are widely recognized as outstanding carriers of the oldest layer of Afro-American cultural expression in the United States. In more recent years they have been invited to perform in local situations, including the Spoleto Festival held annually in Charleston. In the summer of 1988 they performed at a national festival of Afro-American arts in Atlanta.

159 In 1984 Mrs. Janie Hunter received a National Heritage Fellowship from the National Endow-

(P. xiv-B)

41 Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Rev. G. C. Brown

MY FATHER WAS BORN A SLAVE

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My father was born a slave. He was fourteen years old before he had a shoe on his foot. And across the hills of South Carolina you could track him. They had big snows in the winter, and he wrapped his feet in gunny sacks. He said you could track him through his blood in the snow as he went out to bring the cows home during those snowy nights. In the morning he'd get up and run the cow up from where he slept all night to warm his feet, warm his hand with the warmth of their bodies. He was fourteen years old before he had his first pair of shoes.

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(563)

My grandmother was half Indian. 'Course the Indians are stubborn, supposed to be. And being a half Indian and then being a slave also, she was very stubborn. She said that her master was a very cruel man. Since she was stubborn, he'd take her by the ears to the corner of a house, and just bang her head against the corner until she'd bleed. Come out covered in blood.

She died in the insane hospital in Columbia. You couldn't find three square inches on her head where there wasn't a scar when she died. And well, you find naked places all through her head where she was beaten until she be beaten into unconsciousness. Sometime she come to herself under a tree; Master had knocked her out. In her latter years it was discovered that during one of those forays the skull was crushed into her brain. The older she got, the worse it got. So she died at the age of seventy-seven, right there in Columbia Hospital. I knew her. I went to her funeral.